

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, NOV. 14, 1912.

NEW SERIES, VOL. XIV, NO. 46

## KINGDOM BRIEFS

Brother T. J. Miley has moved from Newton to Bay Springs, where his correspondents may address him.

Dr. J. H. Gambrell says about his recent visit to Mississippi: "I noticed no surer evidence of progress than the increasing circulation and approval of The Baptist Record."

An issue of The Record will be given, as usual, in November to the Baptist Orphanage. This is a number that everybody looks forward to and enjoys. Get ready for Thanksgiving with a good offering to the orphanage.

Dr. J. B. Lawrence will assist Pastor Stone in a meeting at Water Valley beginning the seventeenth of this month. May this church grow in strength and numbers in the harvest time.

Secretary Bryan Simmons spent Sunday at Louisville in Winston county in the interest of the hospital. Pastor Jenkins says they will make a good contribution. The latter preached at Terry Sunday.

Brother M. Ball has been called to Ackerman and at French Camp. This is the field that Brother Mahaffey has shepherded for two years, and if Brother Ball accepts, will afford a fine opportunity for work.

Miss Buhlmeier, who represents the women of the Southern Baptist Convention, and looks after the immigrants arriving at Baltimore, will attend the ladies' meeting this week in connection with the State Convention.

Did you see the announcement last week that all new subscriptions sent to the office with two dollars secures the paper till January first, 1914? Well, time is passing; take it by the forelock and send in as many as you wish. Tell others.

Dr. J. B. Gambrell plans to attend the convention in Jackson this week. Mississippi Baptists delight to do him honor, and are themselves honored in the great work he is doing. He says The Record is vibrant with life, and we take off our hat.

The medical experts claim that infantile paralysis is transmitted by the bite of the stable fly, experiments having been made on monkeys. They do not say that this is the only way in which it is carried—but one way. This is another reason for swatting the fly, and keeping your stable clean.

Miss M. Lackey, secretary of the Mississippi W. M. U., spent a part of last week in Meridian with Miss Mallory, the secretary of the W. M. U. of the Southern Baptist Convention. The ladies of all the Baptist churches met Friday afternoon at the First church to hear their addresses and give a reception.

### LAST SUNDAY.

By Sarah N. Cleghorn.

Threading the rusty pools and the  
inky rivers  
That fill the dismal courts of the  
iron foundry,  
By that blind endless alley wherein  
the children  
Creep with their sweated work to  
the crowded doorsteps,  
Giving and taking pestilence from  
the sunshine  
That swarms with flies from the  
steaming heaps of refuse,  
I passed the bright saloon whence  
young men issue  
Leering with mouths still sensitive,  
still aspiring,  
At the pallid girls looking out of  
the dingy windows  
With eyes (O holy marvel!) still  
sweet and tender.

Thence turning sharply into a  
square of gardens,  
I came to a church of chaste and  
glorious Gothic,  
Whereof the clustered pillars were  
bronze and marble,  
The apse embossed with many re-  
liefs of angels;  
There was the tall roodscreen of  
fretted ivory,  
The altar porcelain overlaid with  
crystal,  
The holy Cup of rubies sunken in  
silver,  
The Cross above it gemmed with  
the pearls of India;

And as I entered through those  
shadowy arches  
Lighted with beams cerulean, Ty-  
rian, amber,  
The organ melted into a trembling  
silence,  
And from his book the priest be-  
gan to utter  
"He that hath ears to hear, O let  
him hearken,  
O let him hear what the Spirit saith  
to the Churches."

—American Magazine.

The American Red Cross is appealing for funds to aid those who suffer as a result of the war in Turkey. There will be much suffering, and help will be needed for its relief. Contributions can be addressed to American Red Cross, Washington, D. C.

Dr. George B. Eager, whom Mississippi still claims, made a hurried trip through the State last week on his way to the Louisiana Convention. He stopped a day in Clinton, made a good talk in the chapel, a better still at prayer meeting and then spoke to the eighty young preachers about Seminary work to which they look forward.

It is the purpose of President Provine to secure \$40,000 of the proposed \$200,000 by the time the convention meets, and he has made good progress, several having subscribed \$1,000 each. Things are moving so fast that only a daily report could be accurate. But the goal is still some way off, and every man will be needed to secure the full amount.

Last Sunday evening at Clinton President J. W. Provine of Mississippi College held an endowment rally in the college chapel. Dr. R. N. Hall, Dr. W. A. McComb, Dr. W. Y. Quisenberry, State Treasurer P. S. Stoyall, Dr. H. W. Provence and President J. W. Provine made addresses. As the rural reporters say: "A joyous time was had."

The interdenominational Sunday School conferences will be held at Tupelo, December 1st and 2nd; West Point, 3rd and 4th; Meridian, 5th and 6th; Hattiesburg, 7th and 8th; Brookhaven, 9th and 10th; Jackson, 11th and 12th; Grenada, 13th and 14th; Sardis, 15th and 16th. Besides visiting specialists, Brother Byrd and Miss Miley will be on the program. Helpful meetings and free entertainment are promised.

Brother W. M. Burr, who has done such efficient service in the Delta, owns an orange grove in Florida, and has gone down to spend the winter there. He will return to Mississippi in the spring and contemplates doing work as a tithing evangelist. The Deer Creek Association endorsed this purpose and the pastors began sending him invitations to hold such meetings in their churches.

Governor Woodrow Wilson is the selection of the people of these United States for their next president, to be inaugurated the fourth of March. He will probably have both houses of Congress in sympathy with him—a thing which hasn't happened to his party for fifty years. They are committed to a downward revision of the tariff. Let us hope that the longed-for period of lower prices on necessary things is at hand. President-elect Wilson is a native of Virginia, was reared in Georgia and South Carolina, and, like Cleveland, is the son of a Presbyterian minister. Well, he ought to be good.



## CONTRIBUTED ARTICLES

## The Home-Going of Dr. E. Z. Simmons.

The recent departure of Dr. E. Z. Simmons from earthly toils to heavenly joys, "ever present with the Lord," doubtless is far better for him, yet it brought a keen sense of loss to many of us who knew him as a father in Israel. Mississippi Baptists have had many noble sons who have gone from the midst to labor in other states and other lands, but those of us who knew his work so well in the regions beyond, wonder if it could not be said of him, "Thou excellest them all."

In a brief sketch like this I think we will do well to consider the characteristics in his life that made his work so fruitful, and then see something of the results of these principles lived out in China.

His life emphasized many principles that are worthy of all imitation. I can mention only those that are most marked.

First. His loyalty to Christ.

He knew full well what discipleship meant, and he gladly accepted it with all that this implied. We found his greatest freedom in yielding his will fully to the higher will of the Master. When the Captain ordered him to march, he never considered for a moment the consequences. It was his joy to obey. The lessons he had learned in the bloody fields of the Civil war were all consecrated to the larger field of service in the spiritual warfare.

Complete loyalty to Christ gave him convictions that no earthly power could change. He knew the Lord's will for his life. This will included the "common tasks of the daily toil." He was prepared to see everything in their relationships to the common good as but few men could. His strong human will and virile manhood received their bearings from the Lord and all things were adjusted accordingly.

Second. Faithfulness to his Master.

The one thing that stands out most prominently in the lives of the heroes who have brought on the new and better day in China is faithfulness, and Dr. Simmons was no exception. Others might have to go away from their work for various reasons, but we could find him in the vanguard during all hours of the day—in the cold and in the heat, in times of peace and in times of war. He loved his work, but this love was kept true and a living fire during all the days by reason of his faithfulness to Him who had placed him there.

Third. His living touch with all the forces of the Kingdom.

Most missionaries who spend long lives in a foreign land become more or less limited in their sympathies and activities. They only see things from the viewpoint of their particular phase of service. They cannot readily gather up all the forces of His Kingdom and see their relationships as they combine and mutually lead to one great end. The very isolation and need of concentration of the missionary's work tend to dwarf his

vision and narrow his sympathies in the Lord's work; but none of these things were noticeable in his life. His forty years of work among the Chinese did not have any bad effects upon his visions and sympathies.

Doubtless many of those who read this will remember how anxious he was about the work of the Kingdom in the homeland. He did probably more than any other to establish the Woman's Training School at Louisville. A number of young preachers of this country have received help and encouragement from this missionary of China.

No forward and aggressive plan in China ever had a better supporter than Dr. Simmons. He was ready to encourage in every way possible every new movement that gave promise of helping the Chinese. He always seemed to combine as few men can the wisdom of the old in service with the broad and vigorous plans of the young.

Fourth. His desire to serve.

He knew that life in the Orient would count more than words. His love for the doctrines and the tried paths never grew cold, yet he realized that these must be given form and beauty by "walking in His steps," before the heathen heart would ever see any good in our Savior's message of redemption. Naturally of a commanding and soldierly bearing, he found much trouble at times in showing that attitude of sympathy and forbearance the missionary must do if his message is to be the most effectual, yet he so dearly loved the Chinese that he strove hard to manifest his concern for their lasting good in all his relations to them. They soon saw the heart that was back of all he did for them. He won their love and respect as but few men ever did. He fully and gladly gave his service to the Chinese and the missionaries. Kindness and tender thoughtfulness characterized his life in his relation to all of us.

Fifth. He was a man of common sense.

Though he had the prophetic vision and could see spiritual truths in their vital relation to the present and the future, yet he could also see the stern realities of everyday things. He was exceedingly practical. He directed us from the known to the unknown and revealed the unseen from the seen. Last autumn when he was very weak from continued fever, word was being passed around that his co-laborer, Dr. Greene, without any warning to any of us, had just passed immediately from the dining table into the presence of the Redeemer. Several whispered: "Do not tell Dr. Simmons. It is more than he can bear." But Mrs. Graves, who knew him so well, said: "I think we ought to tell Dr. Simmons. He is a man of such common-sense, it will not be too trying on him."

Other characteristics in his life at different times were very noticeable, but these which I have mentioned were always very marked, and did most to make his life so

fruitful, and are worthy of all imitation by those who long to see the Master ruling in all lands as Lord and King.

To give adequate account of his life and work in China one would need to give a history of the most fruitful field Southern Baptists have had in the Orient for the last forty years. During these forty years of his work for the Chinese his life has touched every movement in South China, and has done much to mold many of the most far-reaching of these movements. For years he and Dr. R. H. Graves were the only male members of the mission. They struggled against the most perplexing difficulties in the trying and discouraging days of the early period of our work. We can never know the far-reaching influence of those two heroes of the Cross. As we think of their early trials and patient waiting, we can thank God that they lived to see the ushering in of the New China and the days of wonderful reaping.

Dr. Simmons gave his life in China primarily to evangelistic work. Dr. Graves emphasized the educational, which left Dr. Simmons free to sow beside all waters. He delighted to preach the Word in season and out of season. He believed that the Gospel is and always will be the power of God unto salvation, but men must proclaim the "glad tidings" before the lost can hear and believe unto the saving of their souls. Up the rivers in boats he went, selling tracts, and preaching to those who had never heard the name of Jesus. Across mountains and over streams he walked far into the interior, "in perils among robbers," and "in perils of the mountain streams" he was oft; but none of these things hindered him as he carried the precious words of eternal life to the heathen. It was such a joy to hear him preach divine love and zeal in the language of the Chinese. His sermons were always animated, full of practical illustrations, and suited to the Oriental life.

He seemed to find his greatest joy in preaching, yet he knew that the Chinese must be taught to observe all things if the greatest results were to follow. He gave much time to indoctrinating the Christians by holding classes for Bible study, writing tracts or translating some of our doctrinal pamphlets into the language of the Chinese. He also taught some in our Seminary, especially during the last years of his life.

He gave some of the best thought and time of his life helping to establish the China Baptist Publication Society. He gave more largely of his personal money than any other missionary in China. He believed with all his heart that we ought to scatter "the leaves of healing" all over China while she is in her plastic state. He showed his earnestness by helping every way within his power.

His life of service was greatly felt in every line of work in China. His broad comprehensive mind led him to feel a keen interest in everything that concerned the welfare of the Lord's Kingdom. He was one of the first presidents of the China Baptist Conference, president of the board of directors for years of the Canton Hospital, had more to do with the building work of

our mission than any other man; was a leading factor in starting Sunday School work in China.

The workers pass from us, but the work goes on. Others labor and we can enter into their labors. Dr. Simmons gave his life unreservedly for some forty years that the neglected Chinese might hear the Gospel which has so richly blessed us in this country. He entered into the passion of his Lord for the lost world, and offered his life on His altar to bring about the King's world-rule. He has passed into the heavens, but the task is still unfinished. Mississippi Baptists are thankful that God chose one of their number decades ago to represent them so nobly these forty years in breaking the bread of life to the perishing millions. His place in the army is now vacant. The rank has been broken. Who will go from Mississippi to take his place? No greater opportunity will ever come to the young man of strength with a Christlike love for the work. The many trying years of preparation, the plastic form of China's millions, the greatest opportunity that has ever come to the churches of God, are all calling someone to hasten to take the place made vacant by this noble hero joining the heavenly throng.

Yours in Him,

J. R. Saunders.

Battle Creek, Mich., Nov. 2, 1912.

## Seminary Lectures.

The regular annual lecture course on the George W. Norton Foundation will be delivered this session by Prof. Giovanni Luzzi, D. D., of Rome, Italy. His subject will be "Modernism, or the Present Attempt Towards a Reform within the Roman Church." The dates for the lectures are Thursday and Friday, December 5th and 6th. There will be two lectures and one will be delivered at 10 a. m., on each of the dates named.

Prof. Luzzi is a brilliant European scholar and will no doubt bring an inspiring message. All friends of the Seminary are invited to hear these lectures.

E. Y. Mullins, President.

There are many instances of poetic justice in the Bible and experience. So common are they as to awaken the question whether all are not poetic. One example is given by Paul in the first chapter of Romans, when he says that because men refused to have God in their knowledge, He gave them over to a reprobate mind. As different as they seem the words "refused" and "reprobate" are the same. Men claimed that they had tested the teaching about God and decided it wasn't worth bothering with and cast it aside on the scrap heap of science. Wherefore, Paul says, God decided by this test that their minds were not worth using and cast them aside on the junk pile of philosophy to rust and ruin. This is the figure he uses and is exemplified in many an intellectual and moral wreck of young men who put God out of their minds and lives. They eat the bread of their own sowing.

## Get in Line.

By Judge D. M. Miller.

Every friend and alumnus of Mississippi College is rejoicing over the offer by the educational board of \$100,000 to the endowment, conditioned on the giving of \$200,000 by Mississippi Baptists.

This is a splendid offer, and the gift must be made an absolute certainty by raising the sum required. It can and must be done, and that, too, without interfering in any way with our contributions to State, Home or Foreign Missions, or any of the benevolent objects fostered by the denomination.

I believe it possible to do this between the coming convention and the next.

It can be done if the movement is properly launched and wisely directed.

True it is, South Mississippi has suffered greatly in the past three years from the ravages of the boll weevil, but in this section the friends of the college are legion, and the alumni, loyal and enthusiastic over the prospects of obtaining so large a sum for the endowment.

The gift of President Whittington of \$1,000 towards this endowment is generous and splendid; so is that of Dr. Barrier. Let us hope that many of the alumni will do as well.

It is, indeed, fortunate for the college to have had the buoyant and hopeful leadership of Lowrey, truly a great general, followed by the eminently practical and sagacious leadership of Dr. Provine. He reaps wisely and well.

What a struggle the college has had, at times, even its very existence being threatened! What heroic sacrifices have been endured by those intrusted with its destinies that the college might live!

Well do I remember how Dr. Webb, that wonderful man, the greatest mentality of all the presidents, would and did divide his bread—and he had but little more—with the poor boy, who had only \$30, but would and must remain in school through the session.

The men who stayed by the college, and who were intimately associated with it in its dark days, are rapidly passing over the River. Hillman, Walne, Pettigrew, Nelson and Lomax have all gone to their reward. Great characters were these. Loyally and faithfully did they work for their alma mater. No sacrifice was too great; no labor was too arduous.

But there is one who is yet living and who, longer than anyone else, has been connected with the college in an official way. I refer to Captain W. T. Ratliff. He has, at all times, under all circumstances, been ready to work, labor and sacrifice for the college. When it looked as if the college must go down, he watched over it with the tender solicitude and anxious care of a father for a favorite child seriously ill. Though three score years and ten he is still active and vigorous. The college has to him become a part, and a large part, of his life. There is nothing that interests him so much as the condition of the college, and the writer knows full well that his joy over the prospect of the college being endowed so that there will never be any trouble in the

future as to finances, must be indeed great.

Let us hope that he will remain at the helm until the \$200,000 is raised by the Baptists, and the \$100,000 thereby secured.

Let every student and alumnus of the college do his full duty toward the raising of the required sum, and there will be no question about the result.

Mississippi College is destined to be the greatest college in the South in the near future.

## It Goes on Famously.

T. B. Ray.

I was surprised the other day when a friend asked me if the work of the educational department was to be dropped while I was working on the Judson Centennial Movement. I replied: "No, indeed; we are stressing the educational work as never before!" The organization of mission study classes in the churches is progressing splendidly. The colleges are taking hold more promptly than ever. Never have we offered such a fine array of mission study literature and never were we better prepared to serve those who wish to do mission study.

Let no one get the impression that the work of the educational department is to be neglected. The educational secretary is at his post. The business is so well organized here in the office that it could run on indefinitely without an educational secretary. The volume of business is greater than ever and is being handled with efficiency and dispatch. The Convention, when it launched the Centennial Movement, ordered that the educational department be given such additional help as might be found necessary. We are expecting soon to have additional help which will give still further impetus to the mission study movement. We have been using some of the missionaries this fall in setting up mission study. Dr. Bryan and Brother Dozier, notably, have been busy for weeks in the colleges and the work they have done has been highly gratifying.

So, we have taken every precaution that there be no slackening of effort to organize mission study. This work is being pushed vigorously. Never was there such a hopeful outlook before this department. Never was there such enthusiasm for mission study in the churches. Our new book called "Brazilian Sketches," is having an enthusiastic reception, and the other books—new and old—are doing splendidly. Everything goes well with mission study. The only anxiety we have here is about the large number of churches that have been intending to organize mission study classes and are still putting the matter off. If you have not tried this method of work now is your time. We are ready to serve you. Let me urge that it is exceedingly important that you get your classes started early in the season.

Richmond, Va.

The building occupied by the Central church of Newton has been sold and is now used as a city hall.



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## EDITORIAL.

### HEART CULTURE.

Surprise is often expressed that the Lord allows such heavy and frequent afflictions to come on the best people. This is much the same as the feeling of the man who wondered how it was that the rivers always ran by the biggest cities! The explanation is the same in both cases: The rivers have built the great cities, and the afflictions have made the great saints. There has never been a saintly character without sacrificial suffering. Look about you and select the people, not whose place you would like to take, but whose character and usefulness are your joy and inspiration. Then inquire into their history and you almost certain find that it has been a pathway of sorrow. The best people you know are likely to be those who have suffered most. The crown of thorns has brought a new tenderness into the face. Those who have known the bloody sweat of Gethsemane can never be impatient again. Peter says: "He that hath suffered hath ceased from sin." Not only do the fires of affliction turn the desire from sin, but develop the finest traits of character.

But more than this, the highest forms of service are only possible to those who suffer. Of Paul, when he was converted, the Lord said: "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel, for I will show him how many things he must suffer for my name's sake." The fulfillment of this fitting for his ministry is shown in the second epistle to the Corinthians. This letter is a defense and exposition of his ministry and begins with telling about "our affliction which befell us in Asia; that we were weighed down exceedingly, beyond

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our power inasmuch that we despaired even of life." Again, in the fourth chapter, he returns to it, says he was "perplexed, pressed, pursued, always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our mortal flesh." This chord runs through a large part of this epistle and may be heard in all of them. Without it any life is shallow and ministry superficial.

Of Jesus it was said that as the Captain of our salvation He was made perfect through suffering. He who ascended into the heights is the same who descended into the depths. There is no depth of human experience and misery which He did not fathom. He could not minister to all if He had not suffered with all. The deeper the plowshare of pain goes into the heart, the more abundantly it produces. Paul had come to the place where he could say: "I rejoice in my sufferings for you and fill up that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church." If we knew the purpose and the result of what we suffer we might be able with Paul to exult in tribulations.

### WHERE THE DYNAMITE IS.

A great deal has been said and written of recent years about Power, not neglecting to call attention to the fact that dynamite is our borrowed equivalent for the word "power" in the New Testament. We have made no mistake in putting a high value on power in the Gospel and in the Kingdom of God. There is no question that material advancement is just in proportion to the discovery and application of power. This is true whether the instrument of power is a lever, a steam chest or an electric battery. No less certain is it that spiritual progress is dependent on and proportioned to the discovery and use of the reservoir of power in God.

But what we are in danger of missing is knowing the form that the power assumes; or what is the real quality and manifestation of the Holy Spirit's power. We expect to find, of course, the highest manifestation of spiritual power in Jesus, and are not disappointed. He is pre-eminently the Christ, the Messiah, the anointed of God; that is the one whom God has endowed above all others with the Holy Spirit, for that is what the title Christ or Messiah means. Now in what way was the coming of the Holy Spirit on Him symbolized? The Gospels tell us that as He came up out of the river Jordan the "Holy Spirit descended upon Him as a dove." The power of the kings of this world may be represented by a rampant lion, a bear, or eagle, but that which gives power to the King of kings is His purity and gentleness. We preach that the Gospel is the dynamite of God unto salvation and immediately we think of blasting, and hear explosions, forgetting that noise is emptiness and fussiness is weakness. It seems so hard to learn that "Thy gentleness hath made me great."

When John wept because there was none found who was able to open the seven seals

of God's purposes, the angel comforted him with the assurance that the lion of the tribe of Judah had prevailed to open the book. Looking for the lion he saw a lamb. The strength of the Messiah is in His meekness and gentleness, His self-surrender and sacrifice. He is the Lion because He is the Lamb. This is so contrary to our notions and standards, such a reversal of our ideals and ambitions that we are slow to take it in. That which best interprets the great God is the cross of Christ. That which draws men, the only thing that can draw men away from sin is the lifting up of Him who was led as a lamb to the slaughter and yielded uncomplainingly to sacrifice. When we learn its meaning, we, too, will say "God forbid that I should glory save in the cross."

Paul prays for the Colossians that they may be strengthened with all power according to the might of his glory, unto all patience and long-suffering with joy. The strength that accords with the might of His glory is that which issues in patience and long-suffering with joy. Don't get the impression that power is noisy or obtrusive, forcing itself on the attention of people. It is oftener evidenced in quiet reserve, in self-control and patience. There is more power in gravitation than in thunder. There is no mightier proclamation of the glory of the eternal God than that the quiet majesty of God with the Holy Spirit did not need to strive nor cry nor lift up his voice to be heard in the street. His word was with power. The Spirit like a dove descended upon Him and He went forth with power whether it was in the wilderness or in Galilee.

### PROBLEMS OF THE COUNTRY CHURCH.

One of the most evident facts about country life is the great progress that has been made in the last ten or more years toward bringing the people into touch with one another with other communities and with the whole world. Twenty years ago it was a luxury for any rural neighborhood to get the mail once a week. Of course, a daily paper wasn't thought of away from the railroad. Now the rural routes bring the mail to our doors every morning, and the daily paper is common in the country. The telephone line connects nearly every district with the county town and the great trade centers. Automobiles are coming to be frequent on every good highway. Recently, a farmer who lived ten miles from the railroad over the worst roads said before breakfast: "I have been to town and back this morning." He meant that he had called a man over the phone, and had gotten the information he wanted, all in less than fifteen minutes.

The county fairs, and larger fairs, the farmers' association have quickened the agricultural life. Better schools, better equipment and longer terms and consolidation while coming none too fast, have awakened the intellectual life of the people.

Now all this development makes a problem in the country church. Is there to be life and activity and progress everywhere

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but in the churches? "Are they to be crowded out of our life and thought by the constant development of other interests? Are we to become materialized or to have a cold intellectual life that will freeze out all religious and spiritual life? You have lengthened the school term; have you preaching any oftener than you once did? You pay the school teacher more than you did ten years ago; have you increased the pastor's salary? You have built a good schoolhouse. How does the old church look? You have put in a telephone, so you can know the market price of eggs and how much cotton is selling for today; have you provided your family with good religious literature? You have built better houses and barns and fences; you have better stock and buggies; how much has your contribution to missions grown?

Does the thought of other things choke out the good word of the Kingdom? Do you take time to read your Bible, study the Sunday School lesson and read your denominational paper? Do your children grow up valuing the spiritual above the material? It is surprising that many grow away from the church if the church stands still. Our young men must grow and they must make other things grow. They are made in the image of God and they are born to dominion. We can't expect them to stay where things are petrified. Make the church worthy of them that they may not despise its work or lightly regard its work. There is abundant opportunity here for the exercise of all their strength. We must give the Lord's work the same care and more, that we devote to our own business. The country church ought to be the center of the community's life, the object of its affection and the inspiration to all high endeavor.

### The Silent Deacon.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past.

"Now, what is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and after a little thought, finally answered:

"No; I don't."

"Do you think the church is alive to the work before it?"

"No; I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No; I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything wonderfully great?"

"No; I don't."

## THE BAPTIST RECORD

Making bold, after all this encouragement in monosyllables, he asked:

"Then, don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:

"No; I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?"

"No; I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty-six years ago I got my heart humbled and my tongue bridled, and ever since that I have walked softly with God. I then made vows solemn as eternity; and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty-six years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled with more flowery words and the pews filled with those who turned away from the simplicity of the Gospel. I and the men who led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious.

"We thought we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing and crushing instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung as dead weight to the wheels; he had not the power of the Spirit, and could not convert men, so we hunted him like a deer, till worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin and thank him for faithfulness to my wayward sons, which like long buried seed had now sprung up. But God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who toucheth one of His servants touches the apple of His eye. I heard my pastor was ill, and taking my eldest son with me, set out on a twenty-five-mile ride to see him. It was evening when I arrived, and his wife with the spirit which any woman ought to ex-

hibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul:

"He may be dying, and the sight of your face might add to his anguish."

"As I entered the room of the blessed warrior whose armor was falling from his limbs, he opened his languid eyes and said 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! My pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed and do my prophets no harm!' I spoke tenderly to him and told him that I had come to confess my sins and bringing some of his fruit to him, calling to my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth upon his troubled spirit.

"I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little one, but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at day break I closed his eyes. I offered his widow a house to live in the remainder of her days, but, like a heroine, she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying: 'Touch not mine anointed, and do my prophets no harm.' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I strove to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth and my right hand forget her cunning before I dare put asunder what God has joined together. When a minister's work is done in a place I believe that God will show it to him. I will not join you sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word, "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—The Examiner, New York.



## MISSION SECTION

## Education versus Evangelism.

By Rev. T. H. McRae in The Baptist Missionary, Chefoo, China.

In an advertisement of his report on Foreign Missions, in a recent number of the Literary Digest, "Pastor" Russell, the leader of Millennial Dawnism, who has recently made a tour of the mission fields of Asia, makes the following strong statements in reference to the methods at present being used to win Asia to Christ:

"The present methods cannot be called successful, because Christianizing endeavors seem pretty generally to have ceased. Present missionary endeavors are almost exclusively along the lines of secular education. \* \* \* There are evidences of positive teaching in the past, but there is very little positive religious teaching now being done, because the people would resent it, and keep their children from the schools." And much more to the same effect.

For some months a leading Baptist layman in Georgia, Mr. Thomas E. Watson, editor of The Jeffersonian Magazine, formerly a member of Congress, and candidate for vice-president on the same ticket with W. J. Bryan, and a man of great intellectual power, has been making similar charges against our mission work.

It is also a fact that there has been great difference of opinion in the missionary body itself as to the wisdom of using a large part of the mission funds and so large a part of the missionary force in the teaching of what we call "western learning." Some missions have even been rent asunder on this question, my own among them.

It is also a fact that there is no New Testament precedent for this form of mission work. The apostolic church gave itself to the preaching of the gospel to the masses and the training of an effective ministry.

Our justification for this work is that of Christian expediency, the right of the churches of Christ to use any proper method to help establish His Kingdom on the earth.

Evangelistic work is founded on the direct command of Christ, so is the teaching of religious truth, that is, Bible truth, to our converts. "Preach the Gospel to every creature. \* \* \* teaching them to observe all things whatsoever I commanded you."

Christian education must justify itself in a way that evangelistic work need not. The latter is based upon Christ's command; the former upon expediency. Our educational work must produce fruit to justify its existence or it must be abandoned and all our time given to evangelistic work and training of the Christians, especially a native ministry, in the Word of God.

With these preliminary statements I want to give my experience to your readers. If I am wrong I want to be set right. If I am right it seems to me we ought to go most thoroughly into this whole question when we believe that we are entering upon a new era in the history of missions

in China. In the eight years that I have been a missionary to China I have had the pleasure of meeting hundreds of my fellow workers, and I believe, from my contact with them, their one great purpose in life is to establish as rapidly and efficiently as possible in China the Kingdom of our Lord Jesus Christ. They want to adopt the method or methods that will be most fruitful to this end. I believe that all will agree that if our methods are right we ought to work them to the utmost of our strength and ability; if wrong, we ought to change them.

Now I came to China eight years ago a most ardent educationalist, under the impression, from books I had read, that direct evangelism had failed to reach any but the clod-hoppers and coolies of China; that we could hope to win the educated and upper classes only by using Western learning as a bait. I was a member of the board of trustees that founded the Shanghai Baptist College and Seminary, and was proud of the part I had in it. I had little patience with those in our mission who opposed the putting of tens of thousands of mission money into that plant although we had few students in sight to put into it.

After eight years of observation and close study of this question in such educational centers as Kanking, Soochow, Hangchow, Shanghai, Tientsin, Peking, and talking with many fellow workers I have been compelled to change my views considerably. I want to put my conclusions before your readers and if I am wrong I want to be placed right, for I know that the great majority of the workers do not feel as I do.

Some of the conclusions to which I have been led are as follows:

1. The large emphasis that has been placed upon educational work has caused and is more and more causing the neglect of evangelistic work. We claim about one million adherents out of China's four hundred million. We are concentrating our efforts upon the million to the large neglect of the four hundred million. A comparatively small part of our mission forces and funds is now being used for evangelistic work.

2. Our colleges and universities have not been the successful evangelizing agencies it was claimed they would be certainly not enough to justify the enormous sums of money expended in comparison to other forms of work. The number of college graduates who are active, working Christians today are not sufficient in number to justify the claim of being such agencies, in comparison to the amount of money and labor spent.

3. Our colleges have up to the present failed to give us the trained native ministry we had a right to expect. Most of the Chinese preachers I know have only the old Chinese education and Bible training. Our college graduates have gone into business or government service.

4. The tendency of higher education is

always to emphasize intellectual culture to the neglect of moral and spiritual culture, to substitute training of the mind for regeneration of the heart, learning for character. "Knowledge is power," but power for evil as well as for good as we all know. In a recent copy of "The Record of Christian Work" I find two statements in two different articles showing how this tendency is at work in Europe. One writer, speaking of Germany, says: "Nowadays everyone wishes to be cultivated; no one uncultivated. Now what is culture? True culture means the possession of religion, morality. All other things cannot produce culture. Honors, pleasure, gold cannot; neither art, literature, science, technique, trade, discoveries, inventions, politics. \* \* \* In the schools every weed of the field is brought in and examined, every river in Brazil counted up. And the Savior of the world gets first twelve hours, then four, then one, and finally in the very cultivated schools no hour. As if the weed in the garden counted more than the Savior of the world."

Another writer says of Italy: "The writer of these notes fell in conversation with a clever Italian barrister from Turin, who gave him much information about the intellectual life of Italy. The growth of the University of Naples and the intellectual keenness of Neapolitans, their skill as investigators in biology, in psychology and mathematics, were constantly dwelt on. 'But they have no character! It will take a century for the development of character!' was the repeated refrain which ended the eulogies."

France is the most scientific nation on earth but what of morals and religion there? All America has been stirred recently by revelations made by Mr. Crane and others as to the disgraceful moral life of large numbers of students in our American colleges and universities.

This result will always follow where culture of the Christian life is neglected for the mere training of the mind. My observation has led me to the same conclusion that Mr. Russell's has led him, that even on the mission field the Bible and Christian training is being crowded out by the pressure of the secular branches. We must expect the same fruit here as indicated above.

5. Our present methods tend to the pauperization of the Chinese church. The effort to graft on to the weak Chinese church just out of heathenism a great educational system, patterned after that of countries which have had Christianity for many generations, is like trying to produce fruit from a young fruit tree by some extraneous method instead of waiting for the tree to reach maturity and bring forth fruit out of its own life. The foreigner furnishes everything and pays for everything and as a natural corollary controls everything. When will the native church get on its feet while it is coddled and controlled in this fashion? All incentive to self-support is taken away by the constant inflow of foreign money, and the Chinese Christian is overwhelmed as he sees the expensive school buildings, church houses and other equip-

ment put up by foreign money. He knows he can have no control in the management of these things and he either hides away his few cash in shame, or, worse still, is led to look to the foreigner for the financing of all religious enterprises. To me this is one of the most reprehensible results of our present mission methods.

6. In my opinion the approaching competition of government schools will have the tendency to still further weaken our evangelistic efforts as we pour in the men and money to keep up with the development of the Chinese system.

7. We have been congratulating ourselves of late because our mission schools have played so large a part in the awakening of China. There is not the slightest doubt that their influence has been very great.

But let us not deceive ourselves into believing that the westernizing of China means the Christianizing of China. The two terms are not in the least synonymous. The one may help on the other. And on the other hand it may hinder. The westernizing of Japan half a century ago has certainly not yet been followed by its becoming Christian. Is it not true that the missionaries in Japan made the mistake then that we shall be tempted to make now, that is, concentrate our efforts on school work and neglect the winning of the masses to Christ? Unless I have been misinformed the mission schools of Japan have been guilty of inoculating the church of Japan with western materialism, a Godless evolutionism, higher criticism of a destructive kind, and other isms that run riot in our western colleges and universities. The result is a cultured church but a church that has no evangelistic spirit to speak of and will never win Japan to Christ until there is some good old-fashioned preaching of Jesus Christ and Him crucified, in the life of the church itself.

No, let us not believe that we have won China to Christ because we have convinced her that a locomotive is superior to a wheelbarrow, a steamboat to a junk, an electric lamp to one using bean oil, or a republican government superior to an absolute monarchy.

In conclusion it may be said that this criticism is all negative. But I have a constructive program to offer. It is not original. Any one who is interested to know what it is will find it in I Corinthians 1:18-2:16. It is dwelt upon at some length in this passage, but it is the spirit of the whole New Testament, the evangelistic spirit.

If we work under this program we shall never let secular education be more than an auxiliary. We shall let nothing, however important or desirable in its right place, displace or even interfere with our evangelistic propaganda. After eight years of close study of the subject I am convinced that the majority of the missions of China are in grave danger of putting second things first, and first things second.

Yours sincerely,

T. F. McCrea

Southern Baptist Mission.

## Refreshing Experiences.

Dr. J. H. Gambrell.

The Record readers will understand that the main object of my recent visit to Mississippi was to attend the celebration of the one-hundredth anniversary of Bogue Chitto church, Pike county. My first pastorate was with that church, and its present membership was kind enough to invite me to join in their celebration.

To me the occasion was an exceedingly delightful one. Of course, a vast number of those to whom I was pastor, have gone on to "the Father's house." This gave pathos to the occasion. I was especially gratified because my brief visit seemed to be a gratification to the older people of the church and community. It was, perhaps, my last opportunity to contribute anything at all to their happiness, and I am sincerely glad that I used it.

Marvelous changes have taken place in that section within the last twenty years. The detested little boll weevil has done his mighty work, practically making an end to cotton as a money crop. The result is that both farmers and business men are more or less depressed and at sea. The writer did not hesitate to say, over and over, that within five years, if the people of that section follow their inclination, they will be holding thanksgiving services because the boll weevil came to them. Even this soon, it has been admirably demonstrated that that whole section is adapted to truck farming. One friend told me that he had raised this year two hundred bushels of yam potatoes per acre, and that he was getting fifty cents per bushel for them. I had like statements from other farmers.

The great complaint is that there is no ready market for such products. It is perfectly evident, however, that the demand will create a market for them in the near future. I look for Mississippi farmers to make progress from this time on, by leaps and bounds. Little as he is, the boll weevil has pushed the farmers of South Mississippi out of the cotton route, in which they have been running for years, much of the time, at an actual loss, and compelled them to raise crops that are sure-enough money crops.

The anniversary referred to was held in connection with the meeting of the Bogue Chitto Association of which Bishop I. H. Anding, of Summit, was moderator, and the noble S. C. Walker, clerk. The discussions I heard were thoughtful, earnest, on a high plane, and aggressive. I was greatly impressed and pleased with the scope, matter and delivery of Secretary A. V. Rowe's address on "Missions." I, of course, had known for years that he was a strong, vigorous man, but his grasp of the mission question, and his discriminating presentation of the subject, both surprised and gratified me. Strong as I have always believed him to be, I am free to say that he has grown tremendously as a secretary, since I was last intimate with him.

I may say that I was greatly impressed with the progress Mississippi is making as it appeared to me, from almost every conceivable standpoint. Everywhere I went

The Baptist Record was appreciatively spoken of as a growing power among Mississippi Baptists. I was delighted to hear these words of commendation, because it must ever remain true, that as people read, so will they be.

My itinerary in the State was rather a strenuous one, but I came back to Texas refreshed and re-invigorated for the conflicts here.

Dallas, Texas.

## National Conference on Interstate Liquor Shipment Legislation.

The temperance forces are determined to do their utmost to secure the enactment of the Kenyon-Sheppard, Webb-McCumber interstate liquor bill during the coming session of Congress. Preparations are being made and plans laid to force the issue in every possible way. Experts are briefing the arguments to meet the opposition of the keen legal representatives of the liquor forces, and at the same time trained temperance workers in the States are busy with their senators and representatives to secure their active co-operation toward early consideration of the bill in the house and for its support there as well as in the Senate where it has been made the special order for December sixteenth.

Because of the tremendous importance of this legislation to the States and the preservation of a proper comity between the Federal and State governments under our dual system in this country, letters have been sent to the governors of the States setting forth the urgency of united counsel and action and asking that the governors appoint official delegates to meet with representatives of the various temperance agencies to make an aggressive campaign in the interest of the bill. The State Anti-Saloon Leagues, the various church temperance committees and other ecclesiastical, temperance and civic bodies are asked to send delegations to participate in this conference.

It is exceedingly gratifying to know that several governors have already responded to the invitation and signified their intention to appoint official delegates, to represent their States. Among the States whose governors have so replied are New York, Michigan, Kentucky, South Dakota, New Hampshire, etc. It is only ten days since the invitations were sent so that it is expected practically all will reply favorably.

In addition to favorable responses from governors, a number of State Anti-Saloon Leagues, various temperance organizations and committees have sent word that they will be represented in the conference, which it is expected will be one of the most notable of the kind ever held. At a similar conference held last December, besides delegates officially appointed by governors of their commonwealths, there were present and participating representatives of twenty-six national temperance, ecclesiastical and civic organizations and coming from thirty-nine States.

Very sincerely yours

Edwin C. Dinwiddie,  
Legislative Superintendent.



## TIDINGS OF THE KINGDOM

There are thirty-four students in the Seminary from North Carolina, and every one of them a graduate of Wake Forest College. This is a wonderful showing for our Baptist College in the Old North State and a fine testimony to the character of young preachers they are producing. Young men, take notice!

In answer to the question, "Can the heathen be saved without the Gospel?" Pastor Provence asked, "Can a man with smallpox or typhoid fever be made well without medical treatment or nursing? How can a man with the deadly malady of a fever be expected to recover without any remedy being applied?" "There is no other name under heaven whereby men must be saved."

The Seminary in Louisville is represented this week at the Convention by Dr. J. R. Sampson, who has been teaching for about twenty-five years and is still in his prime. He is asking Mississippi Baptists for \$1,200 to take care of the young preachers with them this year. This we ought to give and not leave the others in Mississippi College unprotected for.

Mr. and Mrs. Jno. W. Baskerville: "We want to express our deepest appreciation to our many friends and co-workers who so faithfully helped us in the contribution and working of the 'Banner Quilt' which has been donated to the minister's home at Clinton. Number of squares on the quilt, 439. Amount contributed, \$57.25 which has been divided for the purpose intended—Home, State and Foreign Missions and ministerial education."

The Mississippi Baptist Hospital ought to be provided for at this meeting in such a way as to equip it for work and give them the building planned and now demanded for treating those who are asking to be admitted. It isn't economy to make a long campaign necessary. Fifty thousand dollars could be raised in one week if we have the matter properly on our hearts. We cannot afford to turn a deaf ear to the sick and suffering, nor delay this ministry of our Lord in their behalf.

Rev. J. A. Hackett, Meridian: "The Fifteenth Avenue Baptist church at Meridian enjoyed a great meeting and a gracious revival with some thirty-eight members received into the fellowship of the church. Evangelist Harmon Holcomb and his singer, Brother Crisco, did the preaching and led the singing, which means that it was well done. They had the largest attendance of any meeting the church ever held. Brother Holcomb upholds the pastor and work for permanent results."

Rev. W. A. Farr: "Yesterday, November 3, was a great day for us, the Baptist Sunday School at Columbia. We had present 585. This was our first day in the new church. We had been hoping, praying and working for 500. God always gives more than we expect. At the morning and evening services we had great crowds. The Sunday School rooms were thrown open and filled and folks then were sent to the gallery, and it almost filled. There were three additions to our church. The Lord is very gracious to us and we are happy."

W. H. Patton, Shubuta: "At the last session of the Chickasaw Association I was appointed a committee of one to secure a car and try and get all the churches, Sunday Schools, Missionary Unions, and friends of the orphans to make a Thanksgiving offering to the Baptist Orphanage at Jackson, Miss., of money, clothing, shoes, hosiery, blankets, sheets, cloth,

books, molasses, potatoes, corn, peanuts, good clothing that your children have outgrown, or anything that the 250 orphans could eat or wear, and take it to the railroad packed for shipment, and it will be loaded on the orphans' car that will pass from State Line to Waynesboro, on Friday, November 29th, and from Waynesboro to Meridian, on Saturday, November 30th, and from Meridian to Jackson, Monday, December 2, 1912. The railroads will carry it free. It is the mission of Christianity to save the lost, help the poor, minister to the wants of the widows and orphans. If everyone will do what he can, it will fill the car. . . . If the Methodists will join in and send theirs to the Methodist Orphanage at Jackson, it would be a nice thing to do. . . . Pastors, Sunday School superintendents, presidents of Missionary Unions, superintendents of Sunbeams, will look after this matter and have it worked up before Thanksgiving day. Clerks will please read this at your services and prayer meetings, send word to each member who is not present. Write me if you will cooperate in this noble work."

### Hurrah for Mississippi College!

Let me congratulate Dr. Provine and the faculty, Captain Ratliff and the trustees of Mississippi College and the Baptists of Mississippi on the splendid gift of \$100,000 to the college from the General Education Board. Of course, the Baptists of Mississippi will meet the conditions and raise the \$200,000 required to secure the \$100,000, and they will do it in a royal fashion.

I am expecting to be at the State Convention in Jackson next week to rejoice with you over the good fortune that has come to our great school and to heartily cheer the forces in the effort speedily to add \$300,000 to the resources of Mississippi College.

Most cordially,

B. D. Gray.

Atlanta, Georgia.

### The Judson Centennial and Mission Policies.

T. B. Ray.

Mission policies and principles are being considered more seriously than ever. The growth of the cause and the rise of new conditions which create new calls, make it necessary to plan afresh mission policies so as to insure the greatest efficiency and economy.

When our various missions were requested to report to us the needs they thought the Judson Centennial Fund should meet, they began to study anew the policies they should pursue for the next few years. It is hardly possible to over-estimate the value of this study to the missions as well as to our board. That they have done their work well can be seen from the following quotations. These quotations assure us of the wisdom and statesmanship of our workers at the front.

If the principles laid down here can be successfully carried out, the value of the Judson Centennial Movement to the native churches will be far in excess to the amount of money our churches at home put into this enterprise. The further we go into the organization of this centennial movement, the more profoundly are we impressed with the prospect of its becoming one of the most far-reaching blessings our churches at home and abroad have ever received. God help us all to see what a day of opportunity this movement brings to us.

Before making out the estimates of the needs to be met by the Judson Centennial Fund, the South China Mission passed, for its guidance, the following resolutions:

"1. We must not, in any way, pauperize or lessen the self-respect of our Chinese Chris-

tians, for, of necessity, sooner or later, they must lead and control in every department of the work.

"2. Our aim must always be to help the Chinese to help themselves and so the question that we should have before us continually in making estimates of money needed is: How can money be used to help the Chinese Christians most to help themselves?

"3. We are persuaded that we shall do most to develop faithfulness in our Chinese fellow Christians by trusting them and so to the fullest possible extent, we should put real responsibility upon them. Even if they make some mistakes, they will learn from their own mistakes, while ours, probably, will do them only harm.

"4. We must safeguard the interests of our board and those in our homeland who contribute to this work without doing violence to our confidence in the Chinese. Here center many of the problems of our work and we need great vision in order to solve them.

"5. It is our opinion that no money should be appropriated out of the special Centennial Fund except for permanent equipment, and only for property that is owned either by a church, a particular board of the Chinese association, or the Chinese association, or by our Foreign Mission Board. We believe that almost without exception the money should be spent at established and important centers where the work has passed out of the experimental stage.

"6. As a general rule, in the erection of new church buildings or school buildings, which are to be under the control of our Chinese Christians, or for improvements upon existing buildings, no money should be appropriated until the Chinese Christians, or the particular Chinese board concerned, have contributed or raised from Chinese sources at least one-fifth of the sum to be used in the purchase of land or the erection of building or buildings. We recommend that the mission hold the title of the property, or in some way safeguard the gift until the Chinese concerned have secured from Chinese sources at least one-half the total cost of the property, and then, if there shall appear no reason to the contrary, that the property pass to the Chinese conditional upon its being used in perpetuity for the purpose for which it was originally secured."

The North China Mission pursued the same course that was followed by the South China Mission and passed the following resolutions:

"1. While we do not ask for any money for primary education from this fund, we consider these schools the foundation of our whole educational plan and urge upon the several stations the imperative need for multiplying and developing them.

"2. That each of our stations shall have a well-equipped academy for boys and one for girls. The boys' academy to have a capacity of not less than one hundred and fifty and the girls' of at least one hundred.

"3. That in each case a residence be placed in connection with the school.

"4. That better facilities be provided for the evangelistic work, commonly called among us 'class work.' This is most important for the development of our church members and the instructing of inquirers' classes.

"5. Suitable equipment for the women's medical work in each of the stations where we have a hospital for men.

"6. A suitable meeting house for each one of our main stations. This need is already met in two stations, viz: Hwanghien and Pingtu. For Tongchowfu and Laichowfu, it means enlargement, urgent in both cases, to meet the needs of the congregation and to save the buildings. For Chefoo, Tsingtau, Lalyang and Dian, it means the buying of site and the erection of new buildings except that in Chefoo the lot is secured and we understand the money for the house appropriated, so we do not put Chefoo on the list."

Richmond, Virginia.

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### The Church as a Religious Force.

By Charles Stelzle.

Is the church losing its grip upon the life of the nation? Look at a few figures. In 1800 only seven persons out of every one hundred of the total population in this country were members of the church. In 1850 there were fifteen to every one hundred; in 1870, seventeen; in 1880, twenty; in 1890, twenty-two; in 1900, twenty-four; in 1910, twenty-four. There seems to be a crisis on just now. The increase in the population of the United States from 1900 to 1910 was twenty-one per cent. The increase in the church membership from 1900 to 1910 was also twenty-one per cent. What will the next decade show? It is rather unsafe to prophecy. But more and more it is becoming apparent that great movements of reform and reconstruction are seeing a home and center about which they may organize and unify themselves, and there is none other like the church if the church will only take them.

There are some people who are insisting that there is today a conflict between religion and the church. However that may be this much is certain—to quote Bishop Williams of the Protestant Episcopal church: "The church cannot re-make religion, it cannot shrink it into the old convenient and conventional type cannot crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the church in the first place, and it must re-make it today—re-make it into the natural and hospitable home of all that is best and highest in our modern life and world."

These are strong words, and they come from an eminent authority. They are not by any means pessimistic, but they show the stirring of a strong man's blood in his hope for the realization of a splendid dream of what the church may become. The church of Jesus Christ was ordained of God and it will ultimately triumph. It may not in its present form, for the church has changed outwardly many times since it was first given to us. In essentials it has remained the same, but in organization and in activities it has constantly been modified to meet the demands of the age.

The church was not created by priests and ministers. So far as the human side is concerned it grew out of the naturally religious instincts of the people. The persistence of religious institutions shows that they are factors of importance in the life of the community. For many the church is the most powerful of all agents of social control. Its place among social institutions is unique. From this standpoint alone the best interests of society will be better served by strengthening the church instead of battering it down. As a matter of fact the church does its best work in the realm of idealism.

Josh Billings once said: "Before you can have an honest horse race you must have an honest human race." There seems to be much horse sense in this expression. Before it is possible to have an ideal social system we must have ideal men. It is the chief business of the church to develop such men—men with muscle and mind and morals—men who will fight for the right and a square deal. Those who believe in the general proposition that it is better to have strong men than weak, educated men instead of ignorant, good men instead of bad, might well sincerely stand back of the church in the work that it is trying to do.

Sometimes men say: "I believe in religion but I do not believe in the church." It is impossible to have real religion without organization. Not necessarily the form of organization we have in the church today, but some kind of organization must result from religion, for true religion, is a social force. No man can be religious alone. There must be a God and a neighbor. The church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best. True religion means service. It is the business of the church to save not itself but the world, for it is only as the church is willing to lose its life that it will find it again among the masses.

After all it must be confessed that the fundamental cause of distress and injustice is sin, and the church as a religious force is fighting sin; so that when a preacher denounces sin whenever he sees it—the sin of the employer as well as the sin of the employee—he is helping to improve social conditions. The church has its greatest mission in the spiritual salvation of mankind, and this must be given the greatest emphasis. No other society is today doing more than the church, even in

## Your Hair? Go To Your Doctor

Ayer's Hair Vigor is composed of Sulphur, Glycerin, Quinine, Sodium Chloride, Capsicum, Sage, Alcohol, Water, Perfume. Show this to your doctor. Ask him if there is a single injurious ingredient. Ask him if he thinks Ayer's Hair Vigor, as made from these ingredients, is the best preparation you could use for falling hair, or for dandruff. Does not color the hair. J. C. Ayer Company, Lowell, Mass.

the matter of social service. Some years ago a well known preacher in New York, becoming impatient with the church, rented a large hall and later a theatre, and for two years he denounced the church, seeking relationships with those whom he thought were doing more than the church in the emancipation of the people. At the end of this period he returned with the statement that however the church may have failed no other agency is doing more to help mankind.

### LETTER FROM MEXICO

The managers of The Record Piano Club have just received a letter from Miss McClelland, Missionary of Tampa, Mexico, speaking in terms of highest praise of the club piano which the young ladies of the Daniel Baker College, Brownwood, Tex., have presented to the mission there. Miss McClelland is a graduate of the Daniel Baker College and the young ladies of that institution have taken this means of expressing their interest in her mission work.

Miss McClelland writes: "The piano arrived Friday, October 5th, and is all that a piano should be. We are charmed with it, and feel that our cup of happiness is just about ready to run over."

Every reader of The Baptist Record is invited to join the club. Write for your copy of the new Club catalog today. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

**A Natural Object-Lesson in Heredity.**  
The long-looked-for history of the Kallikak family has at last come from the press of the publishers. Under the auspices of the Training School for the Feeble-Minded at Vineland, N. J., Dr. Henry H. Goddard has investigated and compiled the results of his work in the heredity of this most remarkable family. During Revolutionary days, the first Martin Kallikak (the name is fictitious), descended from a long line of good English ancestry, took advantage of a feeble-minded girl. The result of their indulgence was a feeble-minded son. This son married a normal woman. They in turn produced five feeble-minded and two normal children. Practically all of the descendants of these defectives have been traced as well as those of the two normals.

From both normal and defective descendants of this union came a long line of defective stock. There were 480 in all. Of these 36 were illegitimate, thirty-three sexually immoral, twenty-four confirmed alcoholics, and three epileptics. Eighty-two died in infancy, three were criminal, eight kept houses of ill fame, and 143 were distinctly feeble-minded. Only 46 were found who were apparently normal. The rest are unknown or doubtful. But the scion of the good family who started this long line of delinquency and defective progeny is also responsible for a strain of an entirely different character. After the Revolutionary War was over he married a Quaker girl of good ancestry and settled down to live a respectable

fathers. From this legal union life after the traditions of his forefathers with a normal woman there have been 496 descendants. All of these except two have been of normal mentality. The exceptions were cases of insanity, presumably inherited through marriage with an outside strain in which there was a constitutional psychopathic tendency. In all the 496 there is not an instance of feeble-mindedness. The offspring descended from this side of the house have universally occupied positions in the upper walks of life. They have never been criminals or ne'er-do-wells. On the other hand there has not been a single instance of exceptional ability among the descendants of the first Martin Kallikak and the feeble-minded girl. Most of these descendants have failed to rise above the dead level of mediocrity; indeed, most of them have fallen far below even this minimum standard. This striking study in heredity is commented on at length in a recent number of The Journal of the American Medical Association.

### SORRY SHE DIDN'T JOIN

The Record Piano Club

The following letter just received from Mrs. L. P. Coats, Plano, Texas, will be interesting to those readers who are thinking of joining The Record Piano Club:

Mrs. Coats writes:

"I failed to get your book on prices and terms of payment. On last Monday my husband went to the County Seat, McKinney, and bought us a Weller Piano, just shipped from Chicago, warranted for ten years. We had paid an agent \$100 on a Kimball organ, and he claimed to sell us that much on our piano, leaving us owing \$250. To be paid in monthly payments of \$10.00 each. I am very sorry, as I wanted to join the Piano Club so much. I would have felt I was getting the worth of my money."

Our club members got the best style of Weller for only \$173.00, whereas Mrs. Coats had to pay \$250 plus her organ, the cost of which was \$105. Assuming that she got the very best style of Weller made, she lost \$77 in money and her organ, or \$182 in all. Now the club catalog only claims to save its members \$102 on the best Weller piano, whereas it would really have saved Mrs. Coats \$182.

This is only a sample of what is going on around you every day. The moral is "Investigate. The Record Piano Club's splendid offers before you buy." We will gladly send you a free copy of the club's beautifully illustrated catalog on request. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

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Offers superior advantages in Music, Art, Expression and Literary departments. New pianos Good board. Excellent location. Write for information.

## Peloubet's Select Notes

On the International Sunday School  
Lessons for 1913

OLD TESTAMENT

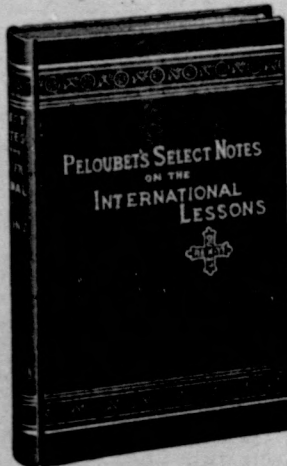
### GENESIS to JOSHUA

From the Creation to Settlement of Canaan

For thirty-nine years, PELOUBET'S NOTES on the International Sunday School Lessons has made its annual appearance. Nearly two million copies have been sold.

The constituency of the book grows ever wider and more enthusiastic as the book maintains its perennial freshness and solid worth; and its authors, Rev. F. N. Peloubet, D.D., and Amos R. Wells, Litt. D., LL. D., pack into every new volume an enormous amount of up-to-date information, novel illustration, timely suggestions and quotations from the latest and best authorities.

The publishers present it in the most attractive form and finely illustrated, beautifully printed, and admirably bound. Peloubet's Notes has seen many strong competitors fall by the way during these thirty-nine years, and though the oldest of the Sunday School helps of the sort, remains incomparably the best and most popular.



The volume for 1913 continues to present the lessons in the practical way always followed by PELOUBET'S NOTES, which gives exposition, illustration, application and all other teaching material, in the order in which the teacher will use it in the class.

Price—\$1.00 net; \$1.10 postpaid. For sale by—

## THE BAPTIST RECORD

JACKSON, MISSISSIPPI

### Gift With a Thought in It.

There's one very simple way out of the Christmas shopping problem: don't shop, but sit quietly at home and subscribe for The Youth's Companion. The chances are, too, that no present you could buy for the young friend or the family you delight to honor could confer so much pleasure as this gift of The Youth's Companion for a whole round year—fifty-two weeks' issues, and the fifty-second as keenly anticipated and enjoyed as the very first.

There will be stories for readers of every age; sound advice as to

athletics; suggestions for the girl at college or making her own way in the world; good things for every member of the family—all for \$2.00—less than four cents a week.

The one to whom you give the subscription will receive free all the remaining issues of 1912, as well as The Companion Window Transparency and Calendar for 1913, in rich, translucent colors. It is to be hung in the window or over the lamp-shade. You, too, as giver of the present, will receive a copy of it.

New or old subscriptions received by The Baptist Record, Jackson, Miss.

### Little Leaks on the Farm.

The little leaks on the farm seem innumerable. Year after year the very same leaks are to be found on the very same farms, no apparent effort having been made to check them temporarily or to stop them permanently. It would seem that they are accepted as a matter of course, and because of this an awakening is needed.

The waste of by-products on the average farm amounts to many dollars during the year. If these were properly turned into cash the handsome sum would be astonishing.

There is the waste occasioned by poor fences. Waste in both money and time. Live stock will in an hour's time ruin enough of a crop to more than pay for a new fence.

We find high-priced farm machinery unprotected and weather-beaten standing in various places about the farm.

If the housewife would set a \$15 sewing machine in the rain for an hour, she would be branded as a "good-for-nothing, and rightly so, but what about the husband and leaves a \$150 binder in the rain, snow and sleet for many months, and the corn plow where he finished the last row of corn, and the wheat-drill half full of wheat in the corner of the field until time to use them again?

Corn is thrown to the hogs on muddy ground, bushels of it at a time, and half of it is wasted. Good, fresh, warm separator milk is poured into a leaky trough to the pigs and the greater part of it is permitted to soak into the ground.

Live stock is not properly protected in the winter, and a greater amount of feed is necessary. Hay and other roughage is fed in such a manner that the greater amount of it is trampled under the animals' feet. Manure is permitted to lay in the

barnyard and leach until the valuable properties it contains are in the air or the ditch.

The average American farmer makes money, communes with nature continuously, lives in approved American style, enjoys life thoroughly, but think of his bank account being doubled just simply by stopping the leaks!

Watch the leaks; stop them. And watch the little things, and the big things will take care of themselves. —J. Nesbitt in Farm Fireside.

### CLUB PIANOS WITHSTAND BAD WEATHER

One of the many advantages enjoyed by the members of The Record Piano Club is that Ludden & Bates' instruments which are furnished to Club members are especially constructed to resist the effects of damp weather.

The rainfall in the South being heavy, and the climate warm, the air absorbs more moisture than that of any other section of the country. Ordinary pianos, built for a cold, dry climate, frequently "go bad" in the South. For half a century Ludden & Bates have conducted one of the largest piano businesses in the country and as most of their pianos are distributed in the South they have naturally given more thought and study to the requirements of the Southern climate.

As a result they have perfected an action, which employs five lines of Billings' Brass Flanges, which, being immovable to moisture, prevents the sticking of the keys in wet weather, and the rattling of the keys in dry weather.

Every reader of The Baptist Record is cordially invited to write for a free copy of the handsomely illustrated new Club Catalog and learn of the many advantages presented by the Club. Address, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

## SOUTHERN BAPTIST CONVENTION

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### BAPTIST SUNDAY SCHOOL BOARD

We will deliver any book postpaid (including the official book of questions to be answered in order to obtain the Normal Teacher Training Diploma) at the following prices:

Book No. 1—Convention Normal Manual, by Spillman, Leavell and Moore (cloth) ..... 50c

Paper ..... 35c

Book No. 2—Beauchamp: The Graded Sunday School ..... 50c

Book No. 3—McKinney: After the Primary, What? ..... 75c

Or, Black: Practical/Primary Plans ..... \$1.00

The first book is recommended to all save primary workers. Students may make their choice between the two books.

Book No. 4—Trumbull: Teaching and Teachers ..... \$1.25

Book No. 5—McKinney: The Pastor and Teacher Training ..... 50c

Or, Harrison: A Study of Child Nature ..... \$1.00

Students may make their own choice.

Book No. 6—Dargan: The Doctrines of Our Faith ..... 50c

Book No. 7—Sampey: The Heart of the Old Testament ..... 50c

Book No. 8—Maclear: New Testament History (abridged) ..... 30c

SEND YOUR ORDERS TO

## THE BAPTIST RECORD

JACKSON, MISS.

## NEWS IN THE CIRCLE

### MARTIN BALL

Rev. J. W. Durham, of Richmond, Va., has resigned to accept a call to the First Baptist church, Roanoke, Va. This is a wise union of pastor and church.

The day that Dr. C. C. Coleman, newly elected field secretary of the Foreign Mission Board, closed his pastorate with the church at Abeline, Texas, fifteen were received into the fellowship of the church—ten were baptized.

There were over one hundred additions to the College Hill church at Lynchburg, Va., in a meeting just closed. Home Board Evangelist T. O. Reese conducted the meeting. Pastor A. A. Ayers was happy. The church was much revived.

Pastor H. H. Hulten, who succeeded Dr. C. H. Jones as pastor of the First church, Oklahoma City, is pleasing every one. The church and the city are delighted with him as a preacher and a man.

The students of Georgetown College, Ky., have raised \$500 for the purpose of fitting up a memorial room in the Missionary College in China. The college is to be built by Missionary Eugene Sallee.

The last issue of the Western Recorder was its eighty-eighth birthday. The Home and Foreign Mission Boards have come into existence as well as the Louisville Seminary since the first issue of the Recorder.

Pastor R. H. Tandy, of Greenville, Ky., has just closed an excellent meeting in his church. He was assisted by Evangelist T. N. Compton, of Owensboro, Ky. The meeting resulted in 28 additions—20 by baptism.

Rev. E. L. Wesson, of New Albany, has an excellent article this week in the Western Recorder on "Immortality." His arguments are clear, concise and conclusive, supported by Biblical quotations aptly applied.

Rev. O. P. Bishop, of Fayetteville, Ark., began a meeting in the First church, after he had been there about two weeks. The meeting continued for three weeks. It resulted in 52 additions and the membership much revived.

Pastor O. L. Wood, of Carrollton, Mo., held a meeting at Standish, Mo., under a large tent. Two country churches united in the meeting. There were 86 additions to the churches—68 by baptism. Much personal work was done during the meeting.

The Tennessee Baptist Convention meets this week with the church at Murfreesboro. A large delegation is expected. The Baptist and Reflector states that the State Board will report a debt of \$5,000, but thinks it a small matter.

The Foreign Mission Board has elected Rev. C. C. Coleman, of Abeline, Tex., as field secretary for Arkansas, Louisiana, Missouri, Oklahoma, New Mexico and Texas. This is a broad field for one man to cover, but that will depend on what he does.

We appreciate very much some kind things that Brother H. M. Long, of DeWitt, Ark., recently said about the Record, and especially our department, "News in the Circle." Thank you, brother; may the Lord bless you as He is now doing in our field of labor.

Rev. L. D. Posey, of Magee, writes: "I have been called to the pastorate of Vivian, La. The town of 2,000 inhabitants is in the center of the great oil and gas fields in northwest Louisiana. It is a hard but important field. I am yet undecided as to whether or not I will accept."

Dr. C. C. Brown suggests that the best way to manage the aged ministers' problem is to shoot them. The idea of cheapness to the churches' economy in every way has driven him to this conclusion. Two cents will furnish powder, and shot sufficient for each one, and a gun can be borrowed!

The First church, of Lenoir, N. C., closed the greatest meeting in the history of that church on October 13. Seventy-nine were added to the church—46 by baptism. Rev. Fred N. Day, of Winston-Salem, conducted the meeting. He pays his own expenses and every cent he receives he gives to the support of orphan children. He owns a jewelry store and gives half time to evangelistic work.

In Missouri during the last associational year there have been 3,823 baptisms as the result of the labors of the State missionaries. One hundred and twenty-seven missionaries were employed. Twenty-one churches were organized. Six houses were built. The total assets of William Jewel College amount to \$1,047,083 of which \$636,000 are in productive fund.

### PIANOS FOR CHRISTMAS

How would you like to receive a beautiful piano for a Christmas gift—one that would retain its sweet tone and easy action for a lifetime? Could anything be more acceptable? And if a high-grade piano would be so acceptable to you, what about the other members of your family? Wouldn't they appreciate it, too?

Let us suggest that The Record Piano Club presents just the opportunity which you have long waited for and that it will help you immensely in solving this, otherwise difficult, piano problem. The club makes it so easy, safe and convenient that when you have thoroughly investigated the plan we feel confident that you will do what many others are doing, namely, "Join in 'me to get your piano for Christmas'."

Write for your copy of the handsomely illustrated Club Catalog to-day. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

The daily papers state that the general education board of New York has appropriated \$100,000 to Mississippi College. That is mighty good provided there are no strings to it. This is John D. Rockefeller's board. Other educational institutions have received similar appropriations.

Dr. J. B. Gambrell says: "We have many enterprises. Each with its own system of agencies, with the result that the associations are swamped with 'visiting brethren,' all urgent for a hearing." He might have said—"and all wanting the best hour the first day." This assuredly hinders the local work of any association. Think about it!

State Evangelist S. W. Kendrick, of Tennessee, recently held a gracious meeting at Bethlehem church, Robinson county, P. W. Carney, pastor. Quite a number were baptized. The crowds were large. The blessings of the Lord attend Evangelist Kendrick's labors.

The Illinois State Association met last week at Harrisburg. This association co-operates with the Southern Baptist Convention. The Sunday School Board was represented by Dr. A. U. Boone, of Memphis, the vice-president of the board for Tennessee. The board was ably represented.

(Continued on Page 16)

### Minister Sends His Praise.

Rev. I. H. Percy, Newsome, Va., writes: "About twenty-five years ago, when a student at Richmond College, Gray's Ointment was recommended to me by a lady of culture who has given two sons to the medical profession. It did all you claimed and I got well. Since then I have tried various ointments and salves, but found no substitute for your Gray's Ointment. Please send me a box by return mail, as I do not care to be without it. I do not hesitate to recommend Gray's Ointment unreservedly for boils, sores, carbuncles, etc." Gray's Ointment is most dependable in cases of cuts, burns, bruises, boils, carbuncles, insect bites, poison oak, old sores, blood poison, etc. You can prove its remarkable efficiency without cost by writing Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.; they will send you a free sample postpaid. 25c a box at druggists, or by mail from the manufacturer.

### The Youth's Companion Window Transparency and Calendar for 1913.

The publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription (\$2.00) is paid for 1913, a beautiful souvenir. This year it takes the unique form of a Window Transparency, to be hung in the window or in front of a lighted lamp. Through it the light shines as through the stained glass of a cathedral window, softly illuminating the design—a figure of autumn laden with fruits; and all around wreathed in purple clusters of grapes and green foliage, is the circle of the months. It is the most attractive gift ever sent to Companion readers.

### A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, the kache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as 'thousands' will testify. No change of climate being necessary this simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

### THE QUICKEST, SIMPLEST COUGH CURE

Easily and Cheaply Made at Home. Saves You \$2.

This recipe makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is, it gives almost instant relief and usually stops the most obstinate cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—the children like it. An excellent remedy, too, for whooping cough, croup, sore lungs, asthma, throat troubles, etc.

Mix one pint of granulated sugar with 1-2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents' worth) in a pint bottle and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pinex is one of the oldest and best known remedial agents for the throat membranes. Pinex is the most valuable concentrated compound of uale concentrated compound of Norway white pine extract, and is rich in guaiacol and all the other natural healing elements. Other preparations will not work in this formula.

The prompt results from this recipe have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guaranty of absolute satisfaction or money promptly refunded goes with this recipe. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

### The Christian's Motto.

"I am not as good as I ought to be; neither as good as I want to be; but praise the Lord, by the grace of God, I am better than I used to be!"

Can I say it?  
Do I mean it?  
Doth God see it?  
And man know it?  
Memorize this motto, live it, and to other daily give it!  
Carl Mohrroe O'Neal.

### FRESH AIR AND VAPORS

of Thymol, Eucalyptol, Menthol, Pinus-Sylvestris, etc., constitute, in brief, an effective modern treatment of coughs, colds, croup, catarrh and pneumonia afforded by the use of Vick's Croup and Pneumonia Salve. The application is made to the inflamed membranes by inhalation of the vapors, which are volatilized by the heat of the throat and chest when applied as directed. Write for free sample. Sold in 25c, 50c, and \$1.00 sizes at all druggists or by mail. The Vick Chemical Co., 31 Milton Ave., Greensboro, N. C.



# SUNDAY SCHOOL LESSON

By MISS M. M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 8. November 24.

Mark 9:2-13.

The Transfiguration.

Golden text: "A voice came out of the clouds saying, This is my Son, my chosen; hear ye Him. And when the voice came, Jesus was found alone."—Luke 9:35-36.

We have today a lesson of infinite sweetness and helpfulness and glory. Should we attempt to explain it, or express it in different language from that in which it is given to us we would lose much of the beauty of it. Let us commit the words of Mark to memory; then turn to Matthew 17:23 and commit that passage to memory. Then let us dwell on them until we see what the Savior really did for those disciples, and for us when He radiated His glory in such a manner. It was already within him, that unnatural brightness, but when it was in a body of flesh, and when connection was made with heaven direct, it was like the coming on of the electric light—it first out, just at it does in the light bulb. The place is pretty well understood to have been Mount Hermon, north of Caesarea Philippi, in the region near where our last lesson was spoken.

Give the story of the transfiguration.

What meant by transfiguration? (The word means changed in form; not merely an outward change, but a change both external and internal.)

What meant by "after six days?" (About a week after the incidents mentioned in our last lesson.)

What mountain is here referred to?

How is the transfiguration described in verse 3?

Who did Jesus have with Him?

Why did He not take all the disciples? (Jesus took with Him the three that were most sympathetic and that would understand the best. There is always an advanced division in every class.)

Who appeared to them on the mount?

How did the disciples recognize Moses and Elijah? (They were recognizing through what was said while talking with Jesus.)

What suggestion did Peter make?

Why did he speak up at this inopportune time and break into the conversation? (His impulsive disposition; he wanted to do something.)

What sort of tabernacles did he perhaps think of making? (From branches of trees, making booths like those used during the feast in Jerusalem.)

Why were the disciples afraid?

Tell of the cloud that overshadowed them.

Whenever had it occurred before? Who spoke through the cloud? What did God say to them?

Why did Jesus charge them not to tell what they had seen?

When were they to tell of it? Did they understand Jesus' reference to "rising again?"

Why did they not ask Jesus to explain?

What question did they ask of Him?

Explain verse 12.

In what form had Elijah come? Why did Jesus grant this vision to His disciples, yet refuse a sign to the Pharisees when they asked it of Him?

SEEK FURTHER ANSWERS.

What is a vision?

Do people ever have visions these days?

Turn to Proverbs 29:18 and explain the first part of the verse.

What does Paul say about a "heavenly vision?"

Why do our missionaries leave pleasant homes here and go to the heathen lands to teach? (Visions of a dying world.)

Why do your parents make such sacrifices to keep you in school and college? (Visions of the man or woman you are to be.)

Is it possible for us to fulfill the visions people may have of us?

What special privilege was granted the three disciples in the lesson?

What special privileges are yours today?

What do privileges demand of us? ("Privilege points to service.")

Give the golden text.

What does it mean to you personally?

Tell one thought gotten from this lesson that will stay with you.

## HYMENIAL.

Roberts-Walker.

On September 27th Mr. Walter Roberts and Miss Lillian Walker were united in matrimony. The groom is a deserving young man, prosperous in his undertakings, and a most highly esteemed Christian worker in his church and is to be congratulated upon having wooed and won the love of such a charming young woman. The bride is one of Coldwater's highly appreciated jewels.

We hope for them a most prosperous life and at the end a crown of glory.

L. P. Arender.

**TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM**  
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

## FOLEY'S HONEY and TAR Compound

**Feed Economy**  
It is a step toward greater profits. It isn't the amount eaten that counts, but what is digested and turned into marketable products.

**Pratt's Animal Regulator**  
puts horses, cows and hogs in prime condition and insures perfect digestion. That pays! Ask the men who use it, or test at our risk. 25c, 50c, \$1. 25-lb. Pail, \$3.50  
"Your money back if it fails"

**Pratt's Healing Ointment (or Powder)**  
cures sores and wounds. 25c, 50c. Sample free. Get Pratt's Profit-sharing Booklet  
PRATT FOOD CO., Phila., Chicago

## DIXIE FEVER and PAIN POWDER

**Wonderful Pain Killer**  
Promptly Relieves Headache, Neuralgia, Rheumatism, Catarrh, La Grippe, Sleeplessness and All Nervous Conditions

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Dr. Jno. T. Christian says in The Baptist Advance: "The book cannot fail to be of service as a popular and readable manual for the people and suggestive to the preacher."

Rev. T. T. Thompson says: "It will be helpful to the careful student, to the Christian worker and a special blessing to the heart that is reaching after a fully developed life and experience in Christ."

The book is for sale by

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## DEATHS

Mary Francis Aultman.

Mary Francis Aultman, daughter of B. F. Rawls and wife of G. W. Aultman, died on September 10th, at the age of 63 years.

She was baptized into the membership of Providence Baptist church in 1871 by William Shepherd, and was a member of New Hope church at the time of her demise. No one was ever more faithful than she was to her church obligations.

She was a devoted wife, loving mother, loyal friend and consistent Christian. She leaves a husband and five children, a host of friends and relatives to mourn her departure. Sister Aultman will be greatly missed by the church and community but her loss is heaven's gain.

May God comfort the sorrowing ones.

Her pastor,

J. T. Dave.

## FOR TENDER FEET.

Everybody should know Tyree's Antiseptic Powder and use it freely for this painful and annoying condition, because its first application brings the parts up to a state of immediate relief and resistance to further pain and annoyance. Its use is a pleasure, not a pain. Its action is prompt, positive and permanent. Get a twenty-five-cent box at any drug store (or by mail) and if you are not thoroughly pleased with its action, return the empty box to the druggist, or to us, and get your money back without question. J. S. Tyree, Chemist, Washington, D. C.

## Election.

By J. R. Sample, M. D.

"And ye know that all things work together for good to them that love God, to them who are the called according to his purpose."

The great Apostle seemed never to lose sight of the glorious doctrine of the sovereignty of God, as though if we lost sight of election we would lose sight of His sovereignty, and be without a Heavenly Father upon whom we can rely at all times and under all conditions. The words, "My grace is sufficient for thee" which came to him in connection with his thorn in the flesh—he seemed never to have lost sight of and there in the sovereignty of God's grace he found expression in the words, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." He did say that all things work together for good to them that love God, and did not say less, but said more. Not only to them that love God, but to

them who are the "called according to his purpose," as though he would impress upon the mind of the reader not to lose sight of the fundamental Bible doctrine of election set forth in the words, elsewhere to be found; "we love him because he first loved us."

Brethren, in quoting the Apostle, don't be afraid to give it all, putting it exactly as he did. Of course, some may probably come and want to know what the Apostle Paul meant by the words, "them who are the called according to his purpose." If they do, that will afford a fine excuse for preaching a sermon on election, the clarifying influence of which is doubtless very much needed.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did

predestinate to be conformed to the image of His Son that He might be the first born among many brethren."—Rom. 8:28-29.

## That Lousy Bad Feeling

Is nine times out of ten, due to malaria. To drive the poisons of malaria from your system, to restore your appetite, tone up your vital organs and bring back the strength and vitality of health, take Johnson's Tonic. It is master of malaria in every form. It will put you on your feet in a jiffy, or your money back. 50c for 100 capsules. Write for a free trial bottle. The Johnson's Tonic & Fever Tonic Co., Savannah, Ga. Write for an inexpensive but useful gift.

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**WANTED** A man or woman, all or spare time, to secure and bring information for us. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. G. I. A., Indianapolis, Indiana.

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## NEWS IN THE CIRCLE

MARTIN BALL

(Continued from Page 13)

Dr. J. R. Gutt, Gilmer, Texas, formerly of Ackerman, has been elected missionary evangelist of the Pittsburg Association in Texas. His decision is now announced.

Rev. T. L. Robertson, assisted by Rev. T. J. Pierce recently held a great meeting with Mt. Vernon church, Georgia. There were 50 additions—34 by baptism.

Rev. L. E. Crantford, of Lanett, Alabama, has been called to the pastorate of the Highland Avenue church, Montgomery. He will take charge on December 1st.

There are thirty-three preaches, besides wives and children, registered in the Seminary at Louisville, Ky. This is more than any other state has.

Rev. J. A. Carmack has been called to McKenzie, Tenn. Brother Carmack was pastor of the Second church at Corinth for sometime. He is a native Mississippian.

Rev. G. M. Harrell has resigned at Holdenville, Okla. The church is not able to continue full time service. He is open for work any where a field may open.

Rev. H. B. Taylor, of Murray, Ky., announces that his small paper, News and Truths, will be enlarged to a sixteen-page weekly on January 1st. Taylor is a strong, aggressive editor.

Rev. J. J. L. Sherwood has resigned at Globe, N. C. He has been preaching for fifty years; half of that time he has served the church at Globe. He will give up pastoral work entirely.

The General Association of Virginia meets this week at Petersburg. The opening sermon will be preached by Dr. T. Clagett Skinner. Some way should be provided that would not bring all the conventions in the same week.

Missionary G. P. Bostick and wife left Nashville, Tenn., October 25, for Pochow, China. This is the fourth time Brother Bostick has started for China. We wish for him a safe journey and abundant blessings.

### LETTERS FROM CLUB MEMBERS

One of the most delightful features connected with the operation of the Record Piano Club is the large number of appreciative letters which we receive from club members. The following letter from an Alabama lady is a sample of the kind that reach us almost every day. She writes: "The piano you shipped me on the 15th of last month arrived O. K. Monday, and is perfectly satisfactory in every way. I knew it would be, though, before I bought it, for being a Georgian myself, I know what Ludden & Bates stand for and that with the reputation they have they cannot afford to send out an inferior instrument."

Your copy of the handsomely-illustrated new Club Catalog is waiting for you. Won't you let us send it to you today? Address, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Dr. A. W. Lamar, of Nashville, Tenn., is holding a meeting in Furman University, Greenville, S. C. Dr. Lamar was once secretary of missions in South Carolina, and attended the Seminary in Greenville before the removal to Kentucky.

On the twentieth anniversary of their marriage the Second church, Atlanta, Ga., presented to Mrs. John E. White, the pastor's wife, a handsome ring of a cluster of nine diamonds, as a testimonial from the

members of the church of their high esteem. That was beautiful.

### STOPS PAIN—HEALS WOUNDS

ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTISEPTIC. Its greater strength gives it GREATER POWER TO EASE PAIN, inside or outside, man or beast; also makes it go further and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

The church at Clarksville, Tenn., of which Rev. C. D. Graves was the pastor before the Foreign Board elected him field secretary, has called Rev. Ryland Knight, of Richmond, Va. His decision is not announced.

The General Convention of Texas will meet at Fort Worth this week. During the past year the churches have gained 33,000 members. This convention is looked forward to as the greatest convention ever held in Texas.

